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Education is the formation of habits. Rewrite

But this theory of habit as a chief instrument in education will hardly pass unchallenged. It will be objected that to make man consist of a mechanical force, a mere trick of doing things, as it were, is to render him less than human effort & the divine press, which alone is capable of conquering the inertia of human nature & waging it into active goodness. On the contrary, education after this sort - requires strenuous human effort, & with careful thought as to the direction physical, mental, moral - in such lines of habit shall be laid down, so that the course of the child shall be easy as that you locomotion upon its lines. Here we have no diminution of effort - one human effort from above attends human effort - heaven helps those who help themselves - but no effort is transferred from the people, overwrights child to the stronger, more capable parents. And again, education upon ~~the~~ <sup>these</sup> lines has not sanction of God & the blessing <sup>due</sup> of salvation. Common experience shows not long ago not that is human nature. In the last generation more than our own, the importance of bringing up a child in good habits was insisted on. But it is within living memory that physiologists have shown the philosophy of this theory of habit; but there is physical cause why the repetition of an action, or the recurrence of a line of thought - should tend to make not all in that line of thought easy, natural, necessary. It is well established that the viscera, as muscular tissue, which are even in a state of repose & growth, grow <sup>remodeling</sup> according

(1889 cont'd)

according to the modes of action required of them it is -  
for this reason that children should learn to ride, to dance,  
to swim, every form of activity which demands stretching  
of muscles, & in early age, the first being both muscles & bones  
but merely to conform themselves to new uses, but to  
grow to a modified pattern. & thus growth and adaptation  
take place with the greatest facility in early youth. Mrs. Murdoch  
describes a curious illustration of this truth which she came  
across in the course of her prison mission work. She notes  
that many of the women discharged from prison had strong  
hands, & putting into the confidence four of them named  
Wall, she received revelations were made to the ~~woman~~  
~~standing there except~~ <sup>which put this</sup> Oliver Twist. "When  
Then Aunt-Molly bound my fingers with a broad band,<sup>wide</sup>,  
measured or cut with them for hours in agony. I never once  
objected, ~~being determined to do anything that might be~~  
~~asked to fit her money from the rich."~~

"Wall describes the torture inflicted on her, tornate her  
hand useful to the profession as more terrible but  
endurable for the sake of the pain.

"Then I was a little 'un. I used put my hands anywhere,  
it was cosmetes around & pointed like this, "closing  
her fingers round her thumb forming a wedge like  
a weapon." Spoke less. They are worth while to understand.  
The wrist severed, with my little index hand managed  
to get back into the hole the bolt-type lock & open a door by that  
dick foot into the house."

~~But~~ Then she made the confidences, Wall was under good  
impressions which have proved lasting. And says Mrs.  
Gheredita, "Her fingers kept forming, superimposing, the  
peculiar instrument with which they had become  
modified." So Wall & her Aunt-Molly are not-reputable  
examples, but this bit of their experience is worth knowing.  
They found out - that the hand keeps things tight i.e. pattern &  
the

To habit it is trained to in childhood. But, practically, every <sup>IPPOSED</sup>  
~~body~~ knows that the body, serving part of the body, accommodates  
itself very readily to the uses it is put to, so as careful in  
not allowing children in any posture, any habit of body  
which should lead to malformation or disease. What we  
are less prepared to admit is that the same principle  
holds good in the delicate organ by means of which  
we think, feel, love, worship that is, makes a new  
muscular power adapt itself to any new exercise  
required of it - ~~to justing blocks or instead~~ - some  
brain tissue is supposed to 'grow to' any habit of

Motion is given during the time of growth, thought, in  
during every exercise of mind & soul. To express in the  
words of a physiologist who is pretty generally received  
by men of science - "The cerebrum grows power to the  
order of motion in which it is habitually exercised."  
According to Professor Huxley, "The possibility of all  
education is based upon the existence of this power  
which the nervous system possesses of referring  
conscious actions into more or less unconscious, or reflex  
operations."

It is unnecessary to dwell upon <sup>the</sup> physiological  
facts, familiar to most of us. What I would urge is  
the enormous practical import of this doctrine of habit.  
The very conformation of the child's brain depends  
in no small measure upon the habits which his parents  
allow, & if the habits of the child enter in ~~the~~ character  
of the man, then it follows that this theory of habit be-  
comes the natural basis of a <sup>scientific</sup> scheme of education.  
This is how it works. A child shows a <sup>natural</sup> temper, it is taken  
for granted in his family that he is a <sup>natural</sup> child, that  
it is a thing not to be helped; today, tomorrow, this week,  
next week, or <sup>monthly</sup> ~~successively~~ it follows another at longer or  
shorter

shorter intervals every time the ugly thoughts of the ~~subconscious~~<sup>recent past</sup> are repeated. They meet their mark, in ways hardly yet recognized in the nervous substance of the cerebral mass; more this nervous tissue is in the act a state of incessant & most-active growth, & just as the new muscular tissue in the hand of Wall adapted itself to the form & uses we apply, so the new nervous tissue in the cerebrum of the ~~accidented~~<sup>recent</sup> child is adapted & prepared for ugly thoughts. This is why each new fit of silliness prepares the way for the next, & makes the next more inevitable. In this side of the medal is. But the parents are often extremely ~~surprised~~<sup>anxious</sup> & afraid of the cooperation of physical & spiritual forces will avert the first or the second seizure following threatened fits of silliness as they would avert the possibility of ~~suicide~~<sup>self-destruction</sup>. The child was born with a sudden tendency no doubt in the nervous tissue which, like a seed, registered that tendency & disseminated it in the course of its rapid decay & separation which is for ever going on in the brain substance. The new tissue bears no such register, because now ~~so as suggested above~~<sup>the</sup> ~~sudden~~<sup>to me</sup> ~~onset~~<sup>of</sup> ~~silliness~~<sup>is</sup> ~~not~~<sup>to</sup> a child, no world has become wider to his regard, a less resentful man, grows up well-natured & pleasant to his belongings.

~~Perhaps~~  
~~I think~~ I should apologize for using her met-ham system of education, the part ~~the~~ 'habit' plays in education. But it seems to me that the time has come for a new departure, ~~to be taken by~~<sup>in</sup> ~~parents at your hand~~<sup>your own</sup>, that this theory of habit must be our point of departure. I know, of course, that all education implies the forming of good habits; that, for instance, the beautiful scheme of education devised by Froebel to aid & direct the evolution of the complete human being is a vicious inheritance from him, amongst other reasons ~~but~~ it establishes habits of well-being & life, living in ~~many~~<sup>all</sup> directions. This ought

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A to do, and to leave the other undone - the other being  
the definite training of habits. In the more - thoughtful  
~~Scholar~~ <sup>method</sup> of education hitherto formulated, the direct  
object is the development of the child's possibilities; the forming  
of habits is incidental. Now, it is well to put the first  
thing ~~first~~ <sup>foremost</sup>, make the establishing of habits our immediate  
object, for this amongst other reasons, what we have  
formed with care abiding we shall guard with  
jealousy, will not allow the child to drop out of the  
good way with which we have endeavoured to set him  
on his way in life. Good habits, like other valuable  
things, are of themselves: a policeman, within or  
without, must needs have them under his eye, though  
happily he need do no more. Further, let me say,  
it is by giving him the contrary good habit - that you  
correct the besetting weakness of the individual child.  
It is parents alone who can give the incessant-care  
necessary for a systematic training in the habits of  
health, of the alert-intelligence, of the good life, of spirituality  
altogether. I suppose could but be got to believe in  
the omnipotence of habit - in the ease with which a  
habit is formed, we should be led to see a moral  
~~revolution~~ <sup>revolution</sup> ~~and the conversion~~ <sup>and the conversion</sup> which it has put into our hands,  
directly, the laws of habit appear to us precisely to  
the scientific basis we have for education. Of the  
development of the intellect, it will be considered, &  
first within us which appears good - whether we  
are to call these organs, faculties, functions - there  
is much to be said although ~~though~~ <sup>as</sup> carried out. But  
here we must go a good deal upon analogy.  
That which is fit works twice: that which is ill-suited  
sick - lie idle pines, swim tame, peccches, - is an  
~~abstraction~~ <sup>abstraction</sup> which appears to cover the mysterious  
hardly-traced out regions we carry within us. At any  
rate, it is a practical principle that lies in a nutshell.  
But - in the first place - let us get our feet on the ground  
scientific basis, not upon theory - in the doctrine of habit.

Scientific basis that offers truly - this doctrine of habit. 24

You will perceive that ~~we are~~ <sup>we are</sup> inviting you <sup>- parents</sup> not only  
to study ~~apply~~ <sup>widely taught</sup> principles of ~~which have been long~~  
~~fully promulgated~~ but to advance a new school of  
thought on the subject - education. Physiologists  
have long urged the importance of this economies  
to the practical educationalist, but the latter has  
hardly yet taken hold, either in theory or practice.  
Facts such should give definiteness & secured  
success to his labours in a degree hitherto un-  
dreamed of. That remains for the education of  
the future. I am afraid even to indicate the means  
of the human being <sup>there</sup> to be educated, but let me  
say this, from the <sup>Christian</sup> point of view; it seems to me  
that we live infinitely below our possibilities as  
redeemed beings, not because of lack of purpose,  
pray support, as poor defects of education - always  
to be remedied only by constantly recurring  
miracles from above, of ~~and~~ the nature of that struggle  
on the other hand. ~~to~~ <sup>in</sup> ~~education~~ <sup>is not required</sup>  
~~to show that I do not propose~~ <sup>in my well belief,</sup> ~~education~~ <sup>as a</sup>  
substitute for the grace of God, but <sup>as</sup> <sup>is appointed</sup> ~~as~~ necessary  
hand maid in developing the complete Christian  
character.

If children are to be educated in any complete  
sense, it must be by their parents; surely there  
need be no shyness in proposing the serious  
study of education to parents as a necessary  
preparation for their work. Nobody expects that the  
principles of science will be imparted to him by special  
revelation, what is that? The claim of a parent  
to bring up his children by the light of nature amounts

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to in these days of advanced research. On the contrary  
let me make our appeal to parents ~~we can set~~ with full  
parental enthusiasm which will yet carry the science of  
education forward with bounds always towards perfection.  
Considering all that unstructured parental love  
& care expect, who will predict the results when scientific  
method is brought to the aid of the parental feeling? The  
fact is, there has been some tendency amongst parents  
in the matter of education. The schoolmaster &  
schoolmistress as appealed to as the person with whom  
the future of the child rests, every successful effort  
~~has been~~ made to give them just school views  
of education. But at last, perhaps, the time has  
come for organised, persistent efforts to bring  
the principles of rational scientific education  
home to every parent according to his ~~peculiar~~ - or  
inclinations & the young wife this wife, or  
more scientific, to the more highly educated. And  
who is to venture to do this for parents, who, experimentally,  
at any rate, have more knowledge of children than

anyone else can lay claim to. In the first place  
the class of the better to this available among us in  
parents themselves, no doubt, the family in, bringing  
them into association for mutual improvement.

One has much to give, but all have something  
of very much of observation, experience & research  
should be given.

Next time, the question is, how are parents to be  
reached, what practical course is open to them  
with a view to further their own education in the  
principles of education? The immediate answer  
~~will be~~ <sup>brought a very insufficient one,</sup> ~~now there a possibility is~~ our

Parents' Educational Union.